

THE Fetter-day Slave's Millennial Star

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The Value of Christianity.

Who can doubt that Christianity, to be properly appreciated, must be properly understood; and who can doubt that if it is of any value at all, the knowledge of it is of the most vital importance to the human race, inasmuch as it relates to their future destiny, and assumes to point out the way of life and salvation; or in other words, teaches a person how to obtain the power to live forever.

Now if this assumption be false, then the whole fabric is false, and not worthy of the attention of any one; if it is, on the other hand, true that Christianity points the way to life and immortality, then, indeed, what subject can possibly be of more importance to man?

That Christianity is true, is admitted by a large share of what is termed Christendom, or, as generally understood, the most enlightened portion of the world. This admission is indorsed by the immense expenditure annually devoted to its propagation, with the endowment and paraphernalia of innumerable splendid edifices, said to be for the worship of God, all of which seems to prove their belief in its value and truth; or it proves too much, that is, that those who frequent these places of worship are hypocrites; one of these conclusions we are forced to adopt, but we prefer the former, and believe a large share to be sincere believers in the Christian religion. It is, then, really a matter of extreme surprise,

in consideration of the importance of true religion, and aside from a certain outward show, that we observe comparatively so few who, after embracing, ever give religion that same close attention usually bestowed upon their secular affairs. Indeed any one venturing beyond the limits of faith set by—not the scriptures, nor even their own convictions,—but by *polite society*, would be branded with fanaticism. There are many, very many pious professors, aye, and preachers too, who bow their necks to its despotic sway, and in violence to their own convictions of right, follow in the popular current, and allow the world to qualify the scriptures, adulterate the word of God by their precepts, and dictate to the Almighty the terms of salvation, thus living the life of a *polite christian*, with no better hope or knowledge of immortality, or the resurrection of the dead, than shrewd commentators or the wisdom of this world can give them. Whatever importance however there may be attached to Christianity, it is unquestionably drawn from the Bible, the only work extant that legitimately treats upon it as a whole, and takes up all its connections with the past, present, and future, the Creator of the Universe, and the created, their duty to Him, and points to the way by which to obtain eternal life; all of which is included in the term Christianity. We should

therefore refer to the Scriptures of Divine Truth, as we would to the written works upon science, art, or any other subject of interest to mankind, with the presumption that they were given to be understood, and written to be believed in. How strange then it is, that a work of so great importance is so little known and understood by the mass of those professing to believe in it. If it contained the art of becoming suddenly rich—pointed out the way to affluence and wealth, how well dusted every cover, how well thumbed and worn every leaf, how assiduously every page and line would be perused; with what accuracy, perseverance, and faith would we follow every precept and direction given; what sufferings and martyrdom would be endured, and impossibilities overcome to carry out its principles, and obtain the fleeting insubstantial power of wealth. Oh, consistency! The Bible only relates to eternal life. Yet even with but a nominal importance attached to it, it is to be wondered at that its "Teacher should say of its precepts and ordinances, *"they are non-essential"*—and who among them dare believe the words of the Saviour: "He that *believeth* on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Indeed, to whom do they dare teach some of its plainest assertions: "These signs shall follow them that *believe*; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Aye, it would be thought by some folly to preach, and fanaticism to believe, still the Bible is the basis of the Christianity of the present day, and many there are who yet value it as the word of God; and if it was a work upon the usual science, arts, or philosophy of the day, it would be classified literally, and made tangible to almost every school boy; and if the Bible, the very foundation of their belief is of such importance, why not that? Notwithstanding the present age is one marked by rapid advancement in science and art, yet Christianity, the principles or science of life, is not thought to be susceptible of being classified, or of sufficient tangibility to be understood literally, nor definitely or positively applied, so as to produce results commensurate with a

subject of so great importance, and-worthiness of its great designer—God. It may be said that Christianity has done much for the enlightenment of the world, and in tempering and modifying the harsher features of man's character.

This is no doubt true, and one reason why it may do more in advancing him to a still higher sphere—why not follow it up until results are obtained, such as it professes to give? It says that Life and Immortality is brought to light by the Gospel, and those pretending to have obtained its benefits, say it assures them of its truth. Is the assurance they receive more than that given by Socrates, Plato, and many other so-called heathen philosophers? If so, why do they not demonstrate it? But no, they have but the assurance of those who studied well the principles, and practically demonstrated the fact for themselves, but not for another. As before remarked, it is admitted that all that relates to Christianity has been gathered from the Bible as the revealed will of God to man. Yet the doctrines there laid down are not strictly adhered to, indeed some of its plainest principles, evidently intended as initiatory, are openly repudiated by many who pretend to teach, and considered by them as *non-essentials*, in addition to which there is also a large share of the Scriptures *revealed*, said to be *mysteries* not to be understood by man. Now such kind of reasoning would be counted inconsistent upon any other than religious and theological subjects, for every other interest is thoroughly canvassed, particulars noted, and every part experimented upon until the fruits are produced and the true results obtained. But not so the Bible—if you are anxious to obtain a knowledge of Eternal Life, not only the fact of the existence of life and immortality, but distinctly the course you should pursue to obtain and secure to yourself such an inestimable blessing, you are told, by those you think ought to know, that it is among the *mysteries*, and not for mortals to understand. Now it might be presumed, that if it was ever known by man, upon the earth, it might be known again. But if that knowledge is obtained by any one, in the present age, it must be gained through the same process by which they obtained it in former ages. Hence the strictest attention should be paid to the rules laid down in the Scriptures. The Saviour, in sending

forth his disciples to preach, says to them, (Matthew, xxviii, 20,) "Teaching them to observe *all* things whatsoever I have commanded you." It is not then unreasonable to suppose, that short of the closest adherence to those rules, we should fail in reaching so high an attainment as a living practical knowledge of Eternal life. For far less attainments in science are only gained by a thorough knowledge of and strict adherence to its first principles. Thus, it may fairly be presumed, that Christians have been led into error, discord, and contentions, by a departure from these *first principles* of the Gospel, and lost sight of the importance of a living priesthood, endowed by *direct revelation* from heaven to administer in its ordinances, which by referring to the Scriptures any one can perceive was a very essential part of the order of God upon the earth. Christianity is therefore left, in their contentions, far behind every other science of the present day, in its order, system, consistency, and advancement in the great object for which the Gospel was given. Most of the above considerations have been overlooked, more particularly in the present age, and we are informed by talented men, that all that is necessary for the enquirer to be saved, is to believe in the Lord Jesus Christ, not making it necessary to know *what we should believe about him*, not remembering that even "devils believe and tremble, and yet they are not saved. In fact, the Christian religion is made to consist of merely a certain set or kind of feelings, rather than any attempt at learning and doing something worthy of so great a cause, or pursuing a course of attainments by which we may come to a true knowledge of God. In addition to laws, ordinances, apostles, prophets, &c., so important, and distinctly referred to in the Bible, there is a large portion of the Scriptures containing prophecies relating to a great work to be accomplished in the last days, not consisting in mere feelings, but bold, positive, active operations, in which are included laws, ordinances, apostles, prophets, governments, temples, cities, nations, tribes, and kingdoms; yes, even a place actually located, a house actually to be reared, in which instructions may be given upon the great plan of the world's redemption. For it says, (Isaiah ii.)—"And it shall come to pass in the last days, that the mountain of the Lord's

house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Showing that there were principles to be understood of sufficient importance to lead all nations to go to specific localities to learn. For this purpose are temples to be built—not precisely after the present order of theological schools, but after an order revealed from heaven, and properly adapted to teaching the extended, comprehensive, and soul-absorbing science of Eternal Life. Now, who cannot see, if this prophecy of both Isaiah and Malachi be true, the necessity of some people being actively engaged preparatory to the fulfilment of the prediction, and how can any one know who are the favoured ones to carry them out and prepare for the assemblage of so great a concourse as the gathering of the nations, if they do not have and believe in modern revelation? Thus, then, we are forced to conclude, that when God has a people upon the earth to carry out his purposes, that people must not only believe literally in the revelations of former days, but believe in and actually receive revelations for themselves. Therefore either sect or party who neither believe in the literal fulfilment of the written word, nor the necessity of present revelation, *are not God's people*, nor have they the "Holy Ghost," for the attribute of that Spirit is to "take of the things of the Father, and show them unto you, and teach you things to come."

There is another conclusion into which we are irresistibly drawn in reading the Bible, that is, that true Christianity, according to the interpretation put upon it by its founders, must be the same yesterday, to-day, and for ever; that which was needed to perfect the Saints then, is needed now; that order needed to bring them to a knowledge of Christ then, is needed now. If Christ gave to some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, &c., the same gifts and organization are neces-

any now, if ever they were, upon the face of the earth, to gather together the honest in heart under one banner, one Lord, one faith, and one baptism, and unite the now divided, contending factions of misnamed Christendom. "For a kingdom divided against itself cannot stand." By these words of the founder of Christianity, we are assured the seeds of disso-

lution have long been germinating among those who assume to be the followers of Christ; and nothing short of a new covenant, a new dispensation can save the earth from the curse. "For the great day of His wrath is come; and who shall be able to stand?"—Rev. vi, 17.—*The Mormon*, Sep. 1.

History of Joseph Smith.

(Continued from page 685.)

[April, 1840.]

Tuesday morning, 7th.

Conference met pursuant to adjournment. A hymn was sung by the choir, and the throne of grace was addressed by Elder Caleb Baldwin.

Brother D. W. Rogers' case was then called up, and after many observations and explanations, it was on motion resolved, that D. W. Rogers be forgiven, and the hand of fellowship be continued towards him.

Conference adjourned for one hour, and met pursuant to adjournment. A hymn was sung by the choir, followed by prayer by Elder L. Cahoon.

The President called upon the Clerk to read the report of the First Presidency and High Council, with regard to their proceedings in purchasing lands, and securing a place of gathering for the Saints. The report having been read, the President made some observations respecting the pecuniary affairs of the Church, and requested the brethren to step forward, and assist in liquidating the debts on the Town Plot, so that the poor might have an inheritance.

The President then gave an account of their mission to Washington City, the treatment they received, and the action of the Senate on the Memorial which was presented before them. The meeting then called for the reading the Memorial, and the report of the Committee on Judiciary, to whom the same was referred, which were read.

On motion, resolved that a committee of five be appointed to draft resolutions expressive of the sentiments of this Conference in reference to the report. On motion it was resolved, that Robert D. Foster, Orson Hyde, John E. Page, Joseph Wood, and Robert B. Thompson compose said committee, and report to this Conference.

Resolved, that this meeting adjourn until to-morrow morning.

The brethren found Elder John Taylor, who in company with Joseph Fielding had recently built up a Branch of 28 members in Liverpool.

Wednesday morning, 8th.

Conference met pursuant to adjournment. A number were confirmed who had been baptised the previous evening. Prayer by Elder Marks.

The Committee appointed to draft resolutions on the report of the Committee of the Judiciary were then called upon to make their report. R. B. Thompson of the Committee then read the Resolutions as follows—

Whereas, we learn, with deep sorrow, regret, and disappointment, that the Committee on the Judiciary to whom was referred the Memorial of the members of the Church of Jesus Christ of Latter-day Saints (commonly called "Mormons"), complaining of the grievances suffered by them in the State of Missouri, have reported unfavourably to our cause, to justice, and humanity;

Therefore Resolved, 1stly: That we consider the report of the Committee on Judiciary, unconstitutional, and subversive to the rights of a free people, and justly calls for the disapprobation of all the supporters and lovers of good government and republican principles.

Resolved, 2ndly: That the Committee state, in their report, that our Memorial aggravates the case of our oppressors; and at the same time say, that they have not examined into the truth or falsehood of the facts mentioned in said Memorial.

Resolved, 3rdly: That the Memorial does not aggravate the conduct of our oppressors, as every statement set forth in said Memorial was substantiated by indubitable testimony; therefore we consider the statements of the Committee, in regard to that part, as false and ungenerous.

Resolved, 4thly: That that part of the report referring us to the justice and magnanimity of the State of Missouri for redress, we deem it a great insult to our good sense, better judgment, and intelligence, when numerous affidavits, which were laid before the Committee, prove that we could only go into the State of Missouri contrary to the exterminating order of the Governor, and consequently at the risk of our lives.

Resolved, 5thly: That after repeated appeals to the constituted authorities of the State of Missouri for redress, which were in vain, we fondly hoped that in the Congress of the United States, ample justice would have been rendered us; and upon that consideration alone, we pledged ourselves to abide their decision.

Resolved, 6thly: That the exterminating order of Governor Boggs is a direct infraction of the Constitution of the United States, and of the State of Missouri; and the committee in refusing to investigate the proceedings of the Executive and others of the State of Missouri, and turning a deaf ear to the cries of widows, orphans, and innocent blood, we deem no less than seconding the proceedings of that murderous clan, whose deeds are recorded in heaven, and justly call down upon their heads the righteous judgments of an offended God.

Resolved, 7thly: That the thanks of this meeting be tendered to the citizens of the State of Illinois, for their kind, liberal, and generous conduct towards us; and that we call upon them, as well as every patriot in this vast Republic, to aid us in all lawful endeavours to obtain redress for the injuries we have sustained.

Resolved, 8thly: That the thanks of this meeting be tendered to the delegation of Illinois, for the bold, manly, noble, and independent course they have taken in presenting our case before the nation, amid misrepresentation, contumely, and abuse, which was heaped upon us in our suffering condition.

Resolved, 9thly: That the thanks of this meeting be tendered to Governor Carlin of Illinois, Governor Lucas of Iowa Territory, for their sympathy, aid, and protection; and to all other honourable gentlemen who have assisted us in our endeavours to obtain redress.

Resolved, 10thly: That Joseph Smith, Junior, Sidney Rigdon, and Elias Higbee, the Delegates appointed by this Church to visit the City of Washington, to present our sufferings before the authorities of the nation, be tendered the thanks of this meeting for the prompt and efficient manner in which they have discharged their duty; and that they be requested, in behalf of the Church of Jesus Christ of Latter-day Saints

throughout the world, to continue to use their endeavours to obtain redress for a suffering people. And if all hopes of obtaining satisfaction for the injuries done us be entirely blasted, that they then appeal our case to the Court of Heaven, believing that the Great Jehovah, who rules over the destiny of nations, and who notices the falling sparrows, will undoubtedly redress our wrongs, and ere long avenge us of our adversaries.

On motion, Resolved, That the report of the committee on the Judiciary, as well as the foregoing Preamble and Resolutions, be published in the Quincy papers.

On motion, Resolved, That a committee of three be appointed to investigate the recommendations of those persons who wish to obtain an ordination to the ministry, and ordain such as are thought worthy; and that Elders Bent, Wood, and Hyde compose said committee.

Resolved, That this meeting feel satisfied with the proceeding of the Presidency with regard to the sales of town property, &c., and that they are requested to continue in their agency.

Resolved, That this meeting adjourn for one hour.

Conference met pursuant to adjournment.

After singing, the President arose and read the 3rd chapter of John's Gospel, after which, prayer was offered by Elder Erastus Snow.

The President commenced making observations on the different subjects embraced in the chapter, particularly the 3rd, 4th, and 5th verses, illustrating it with a very beautiful and striking figure, and throwing a flood of light on the subjects brought up to review. He then spoke to the Elders respecting their mission, and advised those who went into the world to preach the Gospel, to leave their families provided with the necessaries of life; and to teach the gathering as set forth in the Holy Scriptures. That it had been wisdom for the most of the Church to keep on this side of the river, that a foundation might be established in this place; but that now it was the privilege of the Saints to occupy the lands in Iowa, or wherever the Spirit might lead them. That he did not wish to have any political influence, but wished the Saints to use their political franchise to the best of their knowledge.

He then stated that since Elder Hyde had been appointed to visit the Jews, he had felt an impression that it would be well for Elder John E. Page to accompany him on his mission. It was resolved that Elder John E. Page be appointed to accompany Elder Orson Hyde on his mission, and that he have proper credentials given him.

It was then resolved, that as a great part of the time of the Conference had been taken up with charges against individuals, which might have been settled by the different authorities of the Church, that in future no such cases be brought before the Conference.

The Committee on ordinations reported that they had ordained thirty-one persons to be Elders in the Church, who were ordained under the hands of Alpheus Gifford and Stephen Perry, which report was accepted.

F. G. Williams presented himself on the Stand, and humbly asked forgiveness for his conduct, and expressed his determination to do the will of God in future. His case was presented to the Conference by President Hyrum Smith, when it was unanimously resolved, that F. G. Williams be forgiven, and be received into the fellowship of the Church.

It was reported that seventy-five persons had been baptized during the Conference, and that upwards of fifty had been received into the Quorum of Seventies.

President Hyrum Smith dismissed the assembly. After he had made a few observations, the Conference was closed, under the blessings of the Presidency, until the first Friday in October next.

JOSEPH SMITH, junior,
President.

President Young and company went to Elder Richards', at Preston, by railway; when they arrived there, they had not a single sixpence left.

Thursday.

Washington City, April 9th, 1840.

Judge Elias Higbee.

Dear Sir—Having a private opportunity, by Judge Snow, of Quincy, I have sent you two receipts, one for 50\$, and the other for 90\$, making together 140\$, to Mr. E. I. Phillips, Cashier of the Branch of the State Bank of Illinois, at Quincy. When it is convenient for you to make payment, will you have the goodness to send the money to Mr. Phillips, who is instructed to receive

(To be continued.)

Distress among the Mormons.

The tone of the newspaper press in this country on the subject of Mormonism, excites the melancholy reflection that the spirit of religious persecution, which is supposed to belong to dark ages in the world's history, has not entirely disap-

peared from among us. We learn by the arrivals from the Great Salt Lake that the grasshoppers are destroying the crops of the Mormons to an extent which threatens to reduce that isolated people to starvation. Such a calamity as the

it, and apply it towards the payment of a note of mine in that bank.

I received a letter from Mr. Rigdon a few days ago. It was mailed in Philadelphia, but was dated on the inside in New Jersey. His health is gradually, but slowly increasing, and he thinks he will set out for home some time in May. He wished a small sum of money, 40\$, deposited in one of the Banks here, for a gentleman in Buffalo, New York, which I have attended to according to his direction and request. I also informed him, if he stood in need of more, to call on me and it would give me pleasure to accommodate him; so you need not be uneasy on that score.

Nothing new has transpired since you left us, with the exception of the death of one of the Connecticut Senators, Mr. Thaddeus Betts, who died yesterday. His funeral took place to-day, hence no business was transacted in the Senate. We have also lost the Cumberland Road Bill by a final vote in the Senate, 20 voting for and 22 against it; one single vote from the majority would have saved it, by making a tie. The Vice President was exceedingly anxious for the opportunity of getting the casting vote in its favour. Mr. Clay, of Kentucky made a speech against, and voted throughout against it. Grundy of Tennessee, Wright of New York, and Buchanan of Pennsylvania, three of the leading Democrats in the Senate, voted for it. There were but seven whigs who voted for it, and thirteen democrats. I think we will adjourn about the first or second Monday in June.

I received from Mr. Rigdon the Petition and papers in relation to a change of Postmaster at Commerce, with an affidavit from Doctor Galland, all of which have been laid before the proper department. As soon as I get an answer, it shall be communicated to you. Don't forget to have the Times and Seasons sent to me. Give my respects to Rev. Joseph Smith, and accept for yourself my best wishes for your happiness.

Yours, &c.

RICHARD M. YOUNG.

appeared from among us. We learn by the arrivals from the Great Salt Lake that the grasshoppers are destroying the crops of the Mormons to an extent which threatens to reduce that isolated people to starvation. Such a calamity as the

destruction of all the crops in any district of country, would not fall with such painful severity upon any other portion of our population.

The Mormons are cut off from the civilized world on every side by extensive plains or high mountains. To reach either our most western settlements in the valley of the Mississippi, or the settlements in California or Oregon, they will have to travel many hundreds of miles over a country which affords them no means of subsistence, and an uncertain supply of pasturage for their horses and oxen. They are probably now without the necessary teams and wagons to transport so large a population at once to a place of plenty, or to carry a sufficient amount of provisions from the nearest settlements to the Salt Lake Valley, if they had the money to pay for them. If the accounts of the ravages committed by the grasshoppers are not overstated, (and they have not been contradicted, but confirmed,) our fellow-citizens in Utah are in a most perilous condition. We need not be surprised if we learn, next spring, that thousands have perished miserably of starvation. In view of this alarming condition of many thousands of our countrymen and countrywomen, we might reasonably expect to witness some manifestations of sympathy in a portion, at least, of the numerous newspapers which publish the accounts of the damage the crops are sustaining. But not one word is spoken anywhere of regret or sympathy; on the contrary, there are frequent manifestations of satisfaction that the problem of Mormonism and its destiny is likely to be settled by the grasshoppers. What little comment we have noticed here and there has a tone of delighted chuckle that chills the blood. There is a spirit of murder in it, a suppressed shout of triumph of the persecutor over his victim, that is suppressed only because the triumph is not yet sure. Why is this so? What have the Mormons done that should engender the spirit of persecution in our breasts? Is it that they openly avow and practise the doctrine of polygamy? No. They were driven by persecution and annoyance from Ohio, and by the sword and musket from Illinois, before it was known that polygamy was one of their doctrines. They were persecuted in Missouri by the same "border ruffians" who now disturb the whole country with their lawless out-

rages in Kansas, and for no other reason than that they were the converts in a new religious faith. It was religious persecution then, and it is religious persecution now. Their persecutors could find plenty of reasons for their conduct then in the alleged immorality of the Mormons, and can give equally good reasons for their outrages in Kansas now. Those who persecuted them then, and who would delight now to see them perish by famine, are not all so pure in their own lives as to be shocked by the immoralities of the Mormons. Nor is it the intensity of their conviction of the errors of the Mormon faith that arouses the passions in their breasts. Very few of those who "despitefully use them" know anything of the Mormon faith except their polygamy, and, as we have shown, their persecutions began long before their polygamy was heard of. The heinous offence of the Mormons consists in their daring to have new opinions, which, if they be true doctrines, cast a reproach upon all other sects, whose doctrines must be false to just the extent of their difference from the doctrines of the Mormons.

This is the true secret of all religious persecutions. It has its origin in our self-love and pride of opinion. For this reason, and this alone, in the first place, all persecutions of new and weaker sects are begun by the older and stronger. As the work of diabolism progresses, the quarrel begets new issues; and, as in all other quarrels, both parties get in the wrong before it ends. Many who would have remained totally indifferent are attracted by the excitement created, and when fairly involved in the vortex of contention their sympathies lead them to take sides with the weaker party. In this manner the new sect is strengthened in numbers, and in a few years it acquires that respectability in the eyes of the world which nothing but age, numbers, wealth, and influence can give.

No matter what the doctrines are, whether they damn unborn babies or claim salvation for all alike, age and influence will give them respectability, and nothing else under heaven will.

We have no partiality for Mormonism. We do not know in what it consists. We do not suppose that it is any better than any other of the hundred-and-one *isms* that have passed through the same ordeal of public opinion through which Mormon-

ism is now passing. Polygamy receives our utter condemnation, because we believe it is a violation of the moral and social laws of the Universe. So do the doctrines of the Shakers on the marriage relation, and of the Oneida Perfectionists, and the Free-Lovers, and many others, and all for the same reason; we believe they are violations of Natural law.

But it is not to condemn Mormons, nor to defend them, that we speak; it is to claim for them that charity which is a necessary element in our emotional nature; to demand that in this age of enlightenment and in this country of religious toleration by law, the press, the people, and the preachers shall not indulge in petty, spiteful, and malignant persecution of the weaker religious sects; shall not exult covertly over the misfortunes of those whose only offence is an honest dif-

ference of opinion on certain points of religious doctrine which are obscure enough to puzzle the whole theological world. The bloodiest wars, the deepest hatreds, the strongest dominion of passion over reason, have grown out of religious intoleration. The time has passed for those evils. They should not be countenanced for a moment.

If any one doubts that the hatred for Mormons grows out of the baser passions of our nature, let them answer this question—Why do we hate Mormons whose doctrines are nearly enough like our own to excite jealousy, more than we hate Pagans whose doctrines are so entirely different from ours as not to produce the slightest jar by a comparison? Why are we so anxious to convert the Heathens and to starve the Mormons?—*Woman's (U. S.) Advocate.*

The Latter-day Saints' Millennial Star

SATURDAY, NOVEMBER 3, 1855.

"THEY HAVE SOWN THE WIND, AND THEY SHALL REAP THE WHIRLWIND." A man requires but a small portion of the Spirit of God to perceive the applicability of the above prophetic words to the people of the United States. The course of events in that mighty republic denotes that the people are already beginning to reap that fearful fruit, the seed of which they have so liberally sown. The predictions of the Prophet Joseph, that the Lord would come out of His hiding-place and vex the nations in His sore displeasure, are fulfilling before our very eyes. And such will continue to be the case, in the very nature of things, until the lesson is perfectly learned by all people, that whatsoever men or nations sow, they shall not fail to reap, whether good or evil, life or death.

Who has not heard of the persecutions, the mobbings, the drivings, the butcherings of men and women, and the burning and destruction of property, enacted towards the Latter-day Saints by the people, and winked at by the government, of the widely boasted republic of the United States? Are not the sufferings of the Latter-day Saints from the above causes as familiar to the ears of the public as household words? Have not these things been reiterated over and over again before the world, until ignorance of them is inexcusable? And now what do we see? The spirit of meanness grows bolder and bolder. It has already attained to the stature of a man. It will soon assume the gigantic proportions of a Goliath, and stalk up and down before the assembling "powers that be," rejoicing in its strength, and daring them to mortal combat. Who, in all the quaking ranks of the executive, will then have the courage to answer the proud challenge? What bold champion will have the hardihood to hurl defiance in the teeth of the formidable boaster? Echo answers, "Who?" But is there no hope? Will no little David be found to take up the gauntlet thrown

down by this self-sufficient Philistine? Peradventure some stripling shepherd from the mountains, envied and despised by his brethren who tetter in martial array in the plain, will go forth in the name of the Lord of Hosts, and with a "little stone put out of the mountains" smite the vaunting giant in the forehead, and give the carcass of this "man of war from his youth" to the fowls of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel.

This consummation is near, but not yet. Before the mobocratic Philistine is destroyed, he will be God's instrument of chastening and retribution among those who permitted him to waste the Saints. The late Nebraska-Kansas outrages are but the manifestations of that same spirit which despoiled the Saints in Missouri. A Methodist preacher named Bogart headed a mob against the Saints, but in some of their late enterprises the mob were headed against a Methodist preacher named Moore. Then again, the spirit of daring, cold-blooded cruelty that was exercised towards the Saints in Illinois is not dead, but is now manifesting itself in all its diabolical ferocity, as is evident from the extract we publish on another page, concerning mob doings at Green Plains, just the old spot where they were so conspicuous in the great "Missouri war."

The Nebraska-Kansas troubles appear to have had their origin in the vexed slavery question, and are but the low murmurings of the coming hurricane which will soon burst with fearful violence upon the political ocean, and, driving upon the breakers of civil war the rights of citizenship and the fairest institutions the country can boast, will eventually make shipwreck of the Union.

Not only by mobocracy are the judgments of the Almighty being poured out upon the American people, but the deadly pestilence is also doing its work. According to newspaper accounts, the yellow fever has been laying low its thousands in the southern States, especially Virginia. The entire population of the cities or towns of Norfolk, Portsmouth, and Gosport, at the breaking out of this scourge of God, is computed at 20,000, of whom it is said that about 3,000 souls remain, death destroying upwards of 1,000 in two months. And this is but a foretaste.

The treatment the Americans extend towards the Indians will in a future day be measured against the American people, with compound interest added. And it appears that in the Indian war commenced the past summer the Americans are "sewing the wind," which will infallibly eventuate in their "reaping the whirlwind." According to the statement of the *Mormons*, given in another part of this Number, the conduct of Lieut. Grattan in the outset of the difficulties was rash and thoughtless in the extreme. It is in no wise to be justified, but should have been severely censured, and enlarged upon as a caution to other officers. The Indians should have been assured of the reprobation in which his precipitate conduct was held, and all reasonable exertions should have been made to pacify them, and bring them to a good understanding with the U. S. authorities. The Indians should ever be looked upon as men, and not as dogs, and should be treated with respect. A conciliatory but resolute and unwavering policy should ever be pursued towards them. Long-suffering, tempered with firmness, should always be extended to them. In view of their ignorance and their degraded habits, greater forbearance should be exercised with them than with white men. Those who deal with the Indians should cordially accede to their low estate, sympathize with them, and humour their prejudices until they are outgrown. The Indian considers himself the original lord of the soil, by the gift of the Great Spirit, and therefore entitled to some acknowledgment, willingly or unwillingly, from the interloping white man. And in the Indian's simple mind the buffalo are his flocks and herds. With these prejudices in view, it is not difficult to

see that the Indian is particularly sensitive when the white man ruthlessly tramples on his rights. The claims of this great roving free-simple cattle and landed interest, though considered by white men imaginary, should not be ridiculed or despised, as they too often are. The red man is honest in the matter, he knows no better, if the white man does. And above all things duplicity and treachery, and even their very appearance, should be most scrupulously guarded against, for these are things which an Indian neither forgives nor forgets.

Instead of acting upon the above principles, after Lieut. Grattan's unwise and unfortunate "sortie" at Fort Laramie, the U. S. Government sends General Harney with 4000 troops to chastise the Indians, and subdue them to quietude. A most erroneous step. Of course General Harney acts up to the spirit of his instructions, and the news of his first "glorious" encounter with the red men comes to us in the form we publish elsewhere this week. Presuming the description there given of the affair to be correct, we certainly tender our hearty condemnation of the whole proceeding. An unsuspecting Indian camp, with women, children, and stores in abundance, is attacked by a superior force of white men, infantry and cavalry, the principal line of retreat cut off by an ambuscade, and then a parley with the chief is "gallantly" and "honourably" "cut short" by "the ball being opened to the music of the Minié rifle." This is the sowing of the seed. The harvest will be reaped when the lion comes up from the thicket, and the Destroyer of the Gentiles is on his way. There is a character then who will go forth as a lion in the midst of the flock; he will tear in pieces and there will be none to deliver. Whether the red man will be the lion, and those who have despoiled him the flock, perhaps the American people can divine. We commend the matter to their serious consideration. We have a notion that if they continue to sow the wind in Indian soil they will eventually reap the whirlwind from it.

The article from the *Woman's Advocate*, on "Distress among the Mormons," exhibits in a strong light that cold, chilly, deadly feeling harboured by the public towards the Latter-day Saints. To answer the truly pertinent question of the writer will perhaps puzzle many to whom it is addressed—"Why are we so anxious to convert the Heathens and to starve the Mormons?" That a feeling of satisfaction pervaded the public when the news of the prospect of famine in Utah was trumpeted abroad is evident to every one. Were Utah actually driven to extremities for the want of bread, the prospect is that no helping hand would be extended by the American people. If there would, it would show they had made commendable progress since the Nauvoo exodus. But there is a power in Utah to save, temporally as well as spiritually. Therefore the covert hopes of many will not be realized.

But it may not be amiss to suggest the idea of the scales being turned on the American people in the very matter of food. Whether it is probable or not, it is possible, that the people of the United States, those who secretly rejoice at the prospect of the Saints dying with famine—it is possible for that very people to be afflicted with the same visitation. Drouth and dearth may trace their withering footsteps through the land. Then the measure of cold and silent satisfaction meted out towards the "Mormons" in their exigency, may be measured out, "pressed down and running over," to the American people. Who will then stretch forth a hand to save? Will Central or South America? It does not appear that either can. Will the nations of Western Europe? Alas! they are already dependent on others. Will Russia? She is a prisoner in her own dominions, and her property, where reached by her enemies, is confiscated. Where then can help come from? The Americans cannot expect it from the Almighty, for they disregarded the cries of others in their evil day, mocked their supplications, and triumphed in their sufferings. Is there no quarter

where salvation will be proffered? There may be one, but O! the bitter pill, that quarter is Utah. But such caustic corrections are needed, or the pride of man would eat up every virtue as with a canker. Yes, Utah may stretch forth her hand to save even those who oppressed her. But the distance! The Pacific railway would make it but that of a day or two.

It may not be amiss here to remark, that as with the American people so with the British and every other—as they sow, they shall reap; as they measure to others, so shall it be measured back to them, good measure; and more particularly in their conduct towards the covenant people of the Lord. God will not be mocked; this is the day of decision, and verily if the nations “sow the wind, they shall reap the whirlwind.”

ARRIVALS.—Elders Daniel Spencer and Joseph A. Young landed at Hull Oct. 16, on their return from visiting Scandinavia. Elder Spencer arrived at Liverpool the same day.

The *Luminary* informs us that Elder Orson Spencer arrived at St. Louis Sep. 17, on his return from his short mission to the Cherokee Nation. Elder Spencer had been for two or three weeks, and still remained, ill of chills and fever, though at last advices he was improving.

Foreign Correspondence.

FRENCH MISSION.

London, Oct. 5, 1855.

Beloved President Richards — While visiting England, several brethren have remarked that they have heard nothing about the French Mission for some time. Perhaps you have had cause by my silence to think me lacking in interest, or I would have written before now. Such, I assure you, is not the case.

I still feel proud of my mission, and feel great interest in its success, and in the salvation of the thousands of human beings who in my field of labour are dwelling in darkness, yea, gross darkness, such as can only be dispelled by the Gospel of Jesus Christ. Permit me now to write a few words upon the subject, for your individual information, if not sufficiently interesting to any body else.

Assisted by some of the Priesthood, I have been trying to impress upon the minds of the Saints the fact that “Mormonism,” when its principles are practised and lived up to, is not the enjoyment of the past, but of the present; that if, when first they entered the Church, they enjoyed the Holy Spirit, and rejoiced, with the limited amount of truth they were then acquainted with, how much more should they do so now, if they have kept pace with the kingdom of God, receiving and putting in

practice line upon line, here a little and there a little. For my own part, putting aside all enthusiasm, I have more enjoyment to day in the truth, than I ever had in my life, even with the limited knowledge I have received, and the little advancement I have made; and I believe it is my privilege to live so as to increase in knowledge and also in happiness, until, like one of old, I can look upon the past as the times of childhood and ignorance.

Well, to the point. I believe my labours, limited though they have been because of sickness, have been blessed and are now yielding fruits of righteousness.

On the 10th of September, we had a tea party in St. Heliers, which is the most important Branch in the mission. . . . The general feeling and testimony were that it was the richest and best party they ever had.

I addressed them upon the subject of building a temple, told them if they would interest themselves and bring in their tithes and their offerings for that purpose, the spirit of Zion and the Holy Ghost would rest down upon them more abundantly than ever it had done. In fact, I gave them a leaf of “Valley Mormonism.” While doing so, the Spirit of God filled the room and the hearts of the Saints in such a manner as

I have seldom experienced, except in Zion. It was not manifested by noise and excitement, but the still small voice filling every heart to overflowing, with joy inexpressible, making them feel to confess their sins and forgive everybody. For several evenings after, old and young were renewing their covenants, not to please me, but because they felt determined to live their religion more than they had ever done before.

The same good spirit is moving among the other little Branches of the Conference, the clouds are parting asunder, and the Almighty is going to feel after His people on these Islands. There will be opposition, however, and strength and energy will be required, more than I have at present. I prophesied that more would be done in October and November for the Temple Fund than during the nine months before, and they said they would fulfill it.

I believe the minds of the people are more favourable to investigating our principles, and that it is time to commence the winter's siege. The devil and his friends are waiting and ready. Shall I go to it so long as I have the strength? Well, I just feel like it, but I suppose it is just as necessary for me to be saved as any body else. But it is hard work to keep quiet; truly the spirit is willing, but the flesh is weak.

I visited the Saints in France lately, composing the Paris Conference, over which Elder Liez presides, consisting of three small Branches. Paris Branch is but small, only three or four families connected with it, but they are full of faith in "Mormonism." I was really surprised to find those few persons, left as it were without a shepherd, and surrounded with wolves, enjoying so much of the Holy Spirit. They went about borrowing money to pay something to the Temple Fund and assist Elder Liez and myself. We felt to bless them, and interceded for

them, that they might be remembered in your prayers.

In Havre, the Branch is composed of females, but for faithfulness to their religion, and willingness to assist with their last son to uphold the work, I will back them up against any men you can find. Elder Liez resides there, and consequently they have a better chance of being fed and nourished than in Paris, the expense being too great for him to visit often. In Havre also they donated liberally to the Temple and Emigrating Funds. When I say liberally, I mean considering their circumstances. Among eight or nine women an Elder is supported, besides paying other expenses. They certainly deserve your blessing and prayer.

The third Branch, called the Boulanger Branch, I know nothing about. It is further inland than the others. Nothing has been heard of it for two years, only that the few Saints who formerly composed it were scattered about in different places. Letters have been sent time and time again, and no answer has been given to them. I endeavoured to make myself acquainted with the law of the land, in regard to religious liberty, and found that really there is none, at least for "Mormonism." Application had been made for permission to circulate or sell tracts and hold meetings, but was denied us.

I have seen no country or people among whom I would labour with more pleasure, and I feel satisfied that when there is liberty of press and speech, France will not be behind in receiving the Gospel. Until that time I will consider my mission unfinished.

Permit me to thank you for your kind indulgence to me while suffering from sickness, and also many of the Elders and Saints for their kind assistance while I have been visiting England. May God bless you and them, and hasten the time when France will be free to hear the message of salvation.

W. C. DUNBAR.

Indian War.

For the benefit of our readers that may not be cognizant of the particulars leading to the present war, we will give a

short account as we received it from mountaineers and traders near the place of the Laramie massacre. We were there

few days after the sad affair, and saw the fresh graves of the killed, one of which contained twenty-six of the thirty-one in all killed. We were informed that some twelve hundred Sioux warriors, with their women and children, had assembled in the vicinity of the American Fur Company, four or five miles from Fort Laramie, awaiting the payment of their annuities by the United States agent at that place. They were detained longer than they expected to be, and their provisions were nearly out; companies of emigrants were constantly passing, and one had a cow give out, so that they were obliged to leave her behind. The Indians, thinking no harm, killed and eat her. After the company that left the cow had camped for the night, the individual owning her returned, thinking to be able to drive her into camp, when he was told by the Indians that they had killed her, not knowing that he intended to return for her; he was satisfied and took no further thought about it. The next day, when the company passed Fort Laramie, the story of the cow was told, more from its amusing character than anything else. It so happened that the senior officer of the Fort was away at the time, and the charge devolved upon Lieutenant Grattan, quite a young officer, and full of blood and ambition, anxious to spread himself, and make his mark for greatness. Hastily he gathered a company numbering thirty-one, including himself and interpreter, and repaired to the Indian lodges. Instead of taking position at a respectful distance, he went with his men directly into the camp and there, surrounded by Indians on every hand, demanded of Big Bear, the chief, the man or men that had taken the cow. The Indians hesitated to give up the man, but offered to pay the worth of the cow from their coming annuities. Such offers were to no purpose with young Grattan; nothing short of the trespasser would satisfy him. Big Bear hesitated to grant the request, and by order of Lieutenant Grattan to his men to fire, that chief received four bullets into his body, which eventually proved fatal. No sooner was this done than the incensed Indians, in less time than a person can tell it, rushed upon and slew the entire party save one, who crawled away into some brush mortally wounded, was taken to one of the trading posts nearby, and died in about twenty-four hours.

The Indians, in their excitement, marched into the store of the American Fur Company, and helped themselves to their annuities in shape of whatever suited their best in quality or quantity, and precipitately returned to their homes in the north. These are the facts as we learned them from those who had the best opportunity of knowing. And we never saw the first man (and we talked with a number) that attached one particle of blame to the Indians, yet it was the opinion of some, that if they were not punished for this, they would be more saucy in future. In regard to this, however, there was a diversity of opinion.

From this rash act on the part of the Government over so trifling a matter, many thousands of dollars have already been expended, and a number of lives lost, and the war has just commenced. When and where it will end, who can tell?—*The Mormon*, Sep. 29.

Camp on the Blue Water, Sep. 5, 1855.

Agreeably to my promise to keep you advised of whatever may be worthy of special note, in the progress of the Sioux expedition, I have now to inform you that General Harney's command, which left Fort Leavenworth about a month since, arrived at Ash Hollow on the evening of the 2nd inst., at which point the General ascertained that a band of forty or fifty Brule lodges were encamped on Blue Water Creek, (a fine tributary of the North Platte,) about six miles from Ash Hollow.

The General at once determined to attack the camp early on the morning of the 3rd, and in order to be more sure of his game, he despatched the principal portion of his mounted forces at 3 o'clock a.m. to gain a position in the rear of the Indians—a movement which had to be made in the dark, of course, and over an exceedingly rugged country. It was however, eminently successful, being effected without arousing the suspicious eyes of the Brules. At 11 o'clock a.m. General Harney left his camp between four and five o'clock a.m., with the infantry portion of his command, merely leaving a sufficient force to guard the train which remained at Ash Hollow during the operations. He moved directly upon the first Indian village, (for it seems

wards turned out that there were two,) but before he could reach it the lodges were all struck, and their occupants in rapid retreat up the valley of the Blue Water. This, however, was just what was expected and desired, for if the cavalry gained the position assigned it, the Indians would be brought to a stand, and be compelled to fight. They finally halted and took up a position on the bluffs, which skirted the bank of the stream, within a few hundred yards of our cavalry, which had concealed themselves so adroitly, that the General himself doubted very much whether they had succeeded in gaining the place assigned them. It was for this reason that in a parley which here ensued, between General Harney and the Brule Chief, "Little Thunder," the General's principal object was to amuse the Indian until he became satisfied of the presence of the cavalry. At last it became pretty obvious from the commotion among the Indians that something had been observed by them, that made them uneasy; so the General at once cut short the parley, and opened the ball to the music of the Minie rifle from the skirmishers of the Sixth infantry. The bluffs were scaled by these in an incredibly short time, and cleared of the Indians, who had scarcely left their stronghold before they found themselves intercepted by the cavalry, and placed between two fires.

The affair had by this time become exceedingly lively. The Indians plunged down the bluffs with their light sure-footed ponies, and darted off through the only avenue not closed against them, being pursued in most gallant style by the mounted troops, who followed four or five miles, sabring and shooting a large number of them on the way.

It is quite impossible, owing to the extent and the nature of the country covered by the two parties, to ascertain precisely the loss of the Indians in killed and wounded; but from observations subsequently made on the ground of principal combat, the number killed cannot fall far short of sixty or seventy. About fifty women and children were captured, and some sixty ponies and mules taken. As for lodges, buffalo meat, robes, and camp furniture of various descriptions, the end has not been seen yet, although a number of wagons have been employed in bringing this booty into the camp.

The entire loss sustained by the command, was four men killed, three dangerously wounded, one slightly, and one missing (supposed to have been killed or captured).

It is probable that a temporary post will be established by the General at Ash Hollow, after which he will advance into the Sioux country.—*St. Louis Democrat*.

Fiendish Outrage at Green Plains, Illinois.

On Tuesday night week, some of the farmers of Green Plains, some eight or ten miles from this place, were visited by some of the most base and cowardly set of scoundrels that ever infested a community. They commenced their depredations near T. Massey's, where they cut and killed several head of cattle; they then passed near the Green Plains Post Office, where they again killed cattle belonging to a Mr. Knox, they then went on the premises of a Mr. A. McMahon, where they cut and killed a number of cattle, and set fire to several hay stacks, destroying about fourteen tons of hay. They then visited Mr. Huddleston's, and killed a valuable mare belonging to him. They then took an

easterly direction, and set fire to some oat stacks belonging to J. People, and in a common near by, they killed a large number of cattle. They also destroyed cattle belonging to Messrs. Crawford, of Green Plains.

Diligent search was made the next day for the villains, but without success. Two men were tracked to a piece of timber near Stokes' farm, but no further traces of them could be discovered. Up to the present time the whole thing remains a mystery. Who the perpetrators were, or what their object was, is very strange. Great excitement still exists in the neighborhood, and every effort is being made to bring the villains to light; and should

those efforts prove successful, we hope to see the most summary punishment dealt out to them.

One singular feature in this most fiendish transaction, was the fact that the cattle were cut between the last rib and the joint of the hind quarter, by a large sharp instrument, thus letting out their entrails, in most cases causing death.

Since writing the above, we learn that a horse belonging to a farmer some six

miles east of Nauvoo, was killed one night last week, by being cut in the breast.

There is no doubt but there is a band of desperadoes in our midst, and we would warn our readers, both in town and country, to keep their fire-arms in order, and be ready to shoot down all marauders who may be prowling around their premises at night.—*Warsaw (Illinois) Express.*

The Mormons at San Bernardino.

From San Bernardino we glean no news of importance. Their crops being gathered in, our Mormon friends are now devoting themselves to the task of raising means to pay for their lands. They propose to sell lots and farms at fair prices to those who desire them, and for this purpose have sent out their members through every portion of the State to preach the faith, and represent their present difficulties. As far as soil, climate, and natural features are concerned, no point in the State furnishes more attractive inducements; and however much people may differ on the subject of Mor-

monism, no umbrage can be taken against the settlers of San Bernardino as citizens and neighbours. They pursue the even tenor of their way, minding their own business, pursuing quietly their avocations; and in many things furnishing an example worthy of imitation. They have few or no law-suits; no drunkenness; no rioting; no murders; no thefts. They work together and assist one another, and are building up for themselves a city which will be an ornament to the country and a source of pride to themselves.—*Southern Californian.*

Varieties.

CURE FOR LOW SPIRITS.—The best cure for trouble is labour; the harder you work the less you think. Who ever heard of a wood-sawyer committing suicide?

A CURIOUS MIXTURE.—They sang a Te Deum at the Cathedral of Notre Dame, Paris, in honour of the recent achievement of the Allied armies in the East. The flags of the Allies were intertwined, and in this Roman Catholic Cathedral the standards of Mahomedan Turkey and Protestant England were displayed side by side with the eagles of France—a nation which remains faithful to the Romish Church, for the present. Think of a social party made up of the Pope, Martin Luther, and Mahomet, and you can have some idea of the changes which a few years make in war, religion, politics, creeds, and diplomacy.

SIR JOHN BOWRING AT SIAM.—We have been favoured, says the *Manchester Examiner and Times*, with the following extracts of private letters recently received from his Excellency Sir John Bowring—"Hong Kong, May 28, 1865. I have made a noble treaty with Siam. I am amazed at my own success; but all the good genii were with me. I found there in the Prime Minister a marvelous man; and, together, we shook the Giza gates of monopoly. Siam is likely to become what it was once—one of the most commercial and progressive nations of the Eastern world."—Extract from an earlier letter. "Bangkok is a city of more than 300,000 inhabitants. The Jesuits say 400,000. It extends for many miles on the two sides of the Meknam. I imagine no city in the East has such a number of gorgeous temples. The prostration of the people before the king and the nobles, and of the nobles before the king, is, I suppose, unparalleled even in Oriental nations. Everybody becomes a quadruped in the neighbourhood of the Lord of the White Elephant, with their faces in the dust. But I have been so much in the grace of the two